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APPENDIX

To a P I E C E, intitled,

S O M E

REFLECTIONS

O N T H E

*Nature of Original Sin, Bap-
tismal Regeneration, &c.*

In which some Notice is taken of the
Mistakes of a learned Author.

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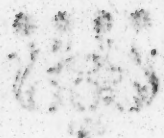
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APPENDIX

REFLECTIONS

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BY A. L. D. B. R. O. W. N. E.



PRINTED IN THE YEAR 1800



A. N.

APPENDIX, &c.

HAVING very lately met with a *Book*,
H wrote by a learned Gentleman, in
which are some few Things very dif-
ferent, in my humble Opinion, from
the *Doctrine* of the *Gospel*; I chose, by way of
Appendix, to take some Notice of them in this
separate Manner, rather than to disperse the *Re-*
marks through various parts of the *Dialogues*.

It was not judged *material* to mention the *Author's* Name, as the Reader is only desired to
consider the *Arguments* which are here of-
fered.

But first, let us attend to that glorious De-
scription of *Divine Faith*, which the *Sacred Ora-*
cles have given us.

“ *Faith is the Substance of Things hoped for;*
“ *the Evidence of Things not seen (a).* It is a
“ *Principle of the Operation of God (b): which pu-*
“ *rifies the Heart (c); and gains the Victory over the*
World;

(a) Heb. xi. 1. (i) Col. ii. 12. (c) Acts xv. 9.
Ch. xxvi. 18.

{ 4 }

“*World*(a); [its Terrors, Allurements and Temptations] “*It works by Love* (b); is the *Breast-plate of Righteousness* (c); and a *Shie'd*, which “*can quench all the fiery Darts of the Devil* (d).”

Here then is a *divine living Principle*, sufficient to stir up every *Faculty* of the *Soul*; and to inspire us with *Courage* and *Resolution* to trample the *World*, and the *God of it*, under our Feet.

Let this be now compared with the Description given of *Faith* by the ingenious *Writer* just mentioned.

“*Faith signifies the believing the Word of God*; “*assenting to it*; *relying, or resting upon it*; and “*acting accordingly.*”

Can it be any Wonder, that *such a Faith* should leave Men in *Sin*; and that “*Death must be sent at last to kill it*,” and thus give the *Believer* a final Deliverance? For surely the *Faith* here described can never make *Felix*, nor the *Sailor*, tremble. It can never, by any *Virtue* of its own, cause one *Soul* to cry out — *What must I do to be saved?* Nor can it, by any *intrinsic Power* in itself, gain the *Victory over the World, the Flesh, or the Devil*. For do not we see *Multitudes of warm Professors*, who *believe, assent, rely, and rest, upon the Word of God*; — and yet continue all their *Lives in the Gall of Bitterness, and the Bond of Iniquity?* *Slaves to all the Follies, the Vanities, the Pleasures, and Pride of Life.* — And what should restrain them? Not *this Faith* most

(a) 1 St John v. 4. (b) Gal. v. 6. (c) 1 Thes. v. 8.
(d) Ephes. vi. 14, 16. τὸ πικρὸν.

most certainly ! For this, not being a *Faith of the Operation of God*, can have no *supernatural or divine Influence* over them. — It not being a *divine living Principle* inspired by the *Spirit of God*, can never give any *spiritual Life* to a *Soul dead in Sin*; nor enable it to *act according* to the *divine spiritual Gospel of the Lord Jesus* !

So wide is the *Difference* between a *Faith*, which none but *God* can *inspire*; and a *Faith*, which every *proud Pharisee* may lay claim to !

And therefore, is it surprizing, that *such a Believer* should be for ever complaining of *falling short in Duty* ? This, he certainly *will and must* do, whilst *Conscience* retains any power of *reproving*.

However, his *Comfort* is, (provided he can take *Comfort* in it) that "*Christ is his Law-fulfiller*;" — that "*Christ has kept the Law for Him*!" — Consequently, it may well be asked, — What would this *weak Believer* have ? Would he *keep*, for instance, the *Ten Commandments* ? For what *Reason* ? — Has not *Christ kept them for Him* ? Or does he think he can *keep them better Himself* ? — Why then should he indulge this "*legal Spirit* ?" — However, so it is ; that every *Time*, *such weak Believers* break one of the *divine Commands*, their *Conscience* is apt to fly in their Face, and make them quite *miserable* !

One would think, that some of the following *Scriptures* had fastened upon their *Minds* ! — "If you love me, says the blessed *Jesus*, *keep my Commandments* (a). He that hath my *Commandments*,

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(a) St. John xiv. 15.

“ and keepeth them, he it is that loveth me.—If a
 “ Man love me, he will keep my Words.—He that
 “ loveth me not, keepeth not my Sayings(a).—Herein
 “ is my Father glorified, that ye bare much Fruit
 “ If ye keep my Commandments, ye shall abide in my
 “ Love ; even as I have kept my Father’s Com-
 “ mandments, and abide in his Love. —Ye are my
 “ Friends, if ye do whatsoever I command you.”(b)

“ By this,” says the beloved Disciple of Christ,
 “ we know that we love the Children of God,
 “ when we love God and keep his Commandments.
 “ For this is the Love of God, that we keep his
 “ Commandments ; and his Commandments are not
 “ grievous.” (c)

St. Paul declares, that “ we are the Workman-
 “ ship of God, created in Christ Jesus unto good
 “ Works ; which God hath before ordained, that
 “ we should walk in them.”(d) He prays that the
 Colossians “ might be enabled to walk worthy of the
 “ Lord unto all pleasing ; being fruitful in every
 “ good Work.”(e) And he directs Titus, “ constant-
 “ ly to affirm, that they which have believed in God,
 “ might be careful to maintain good Works (f).”
 And only to mention one or two Passages more,
 “ The dead were judged every Man according to
 “ their Works(g). Blessed are they, says the Al-
 pha and Omega, “ That do his Commandments,
 “ that they may have right to the tree of Life(h). I
 “ will give unto every one of you, according to
 “ your Works(i)—Hold that fast, which thou hast,
 that

(a) St. John. xiv. 21, 23, 24. (b) Ch. xv. 8, 10, 14.
 (c) 1 St. John v. 2, 3. (d) Ephes. 2. 10. (e) Col.
 i. 10. (f) Titus iii. 8. (g) Rev. xx. 13. (h) Ch.
 xxii. 14. (i) Ch. ii. 23.

“ that no Man take thy Crown.” (a)

But now, is it possible for a *serious Christian*, to attend to these *awful Declarations*; (even tho’ he knows he must be *saved of mere Grace only*), and not feel a *deep concern* for so frequently *falling short* in the discharge of his Duty? — And yet a *very serious Christian* declares; — “ that *Believers* will never live *comfortably*, till they see the *Law dead and buried!*”

I had much rather they could see “ the old *Man dead and buried!* The *whole corrupt nature crucified*; and the *Body of Sin destroyed*; that so, they might *might not henceforth serve Sin!*” But on the contrary, be “ *dead indeed unto Sin*; but *alive unto God*, thro’ *Jesus Christ our Lord!*” (b) For I fear there are but *too great* a Number already of these *comfortable Believers* in the World! Such *stout-hearted ones*, as seldom betray a *legal Spirit*, when they have violated any Branch of the *divine Law*. But who being *hardened thro’ the Deceitfulness of Sin*, are able to sin on, with much *Peace and Tranquility of Mind!*

Believer, whoever thou art, let me intreat thee not to be afraid of *humbling thyself before God*, under every *Deviation from the divine Commands*. Otherwise, thy *Spirit will grow more slack and remiss*; and thy *sleepy Negligence will make thee pay dear*, for having been more afraid of a *legal Spirit*, than of violating the *Law of God!*

Indeed, when Men are taught, that “ though *God is able to save them from the very being of Corruption*, now as well as in *Heaven*; but
“ that

(a) Rev. iii. 11. (b) Rom. vi. 6, 13.

“ that it is not *his Mind and Will* :” And that he will “ *send Death to kill Sin* :”—I say, when they are thus taught, can *such Doctrines* tend to stir them up —“ *to cleanse themselves from all Filthiness of the Flesh and Spirit ; and to perfect Holiness in the Fear of God* (a) ? Or to use all Diligence “ *to add one Grace to another ; and even to abound in them ; that so they may be neither slothful* “ (b), nor *unfruitful in the Knowledge of our Lord Jesus Christ* (c).” So far from it ; that without more *Light and Power*, than *such Doctrines* have any tendency to inspire, —the *Believer* will only sink deeper into the *sleep of Sin* and *eternal Death* : And may contentedly wait for *Holiness*, till both *Holiness* and *Heaven* are shut up from him !

But surely, whatever tends to *slacken our Zeal and Diligence* in seeking after *universal Holiness* (which implies *universal Obedience*) can never proceed from the *Gospel of Christ* ! And further, when God promises his People, to “ *cleanse them from all their Filthiness and all their Idols* :—To give “ *them a new Heart and a new Spirit* :—To put his “ [holy] Spirit within them ; and to cause them to “ *walk in his Statutes, and to keep his Judgments, and do them* (d) ;” Can it thou, *Believer*, imagine, it is *time enough*, to part with *all thy Filthiness, and all thy Idols*, when thou comest into the *Regions of Holiness* ? Or that it will be *soon enough* to receive the *holy Spirit* to cause thee to *walk in the divine Statutes, and to keep and do the divine Judgments*, — when “ *Death is sent to*

(a) 2 Cor. vii. 1.

(b) *ap. 28.*

(c) 2 St. Pet. i. 5, 8.

(d) Ezek. xxxvi. 25 — 27.

kill Sin?"—Believer, reflect attentively on thy high Privileges!

Thou art called to be "*an Habitation of God, thro' the Spirit*;" (a)—to be *spiritually united to Christ*; (b) and to have *Christ dwelling in thy Heart by Faith*; (c) and *out of his Fulness to receive, and Grace for Grace.*" (d)

Thou art also called to "*a Fellowship with the Holy Ghost*;" (e) to have *the Kingdom of God set up within thee*; (f) *even Righteousness, and Peace, and Joy in the Holy Ghost*; (g) And even *to be filled with all the Fulness of God* (h)!—How can'st thou therefore imagine,—that it is agreeable to the *Mind and Will of God*, that the *Kingdom of the Devil* should also continue within thee, till *Death comes to destroy it*?

Art thou not called to "*put off the old Man and his Deeds*;" and to *put on the new Man, which after God is created in Righteousness and true Holiness*?" (i). But can the *old Man* be thus put off; and yet *live and rule in thy Soul*? Or dost thou think it *needful* he should *live there*, as long as thou *live'st upon Earth*, in order to *make and keep thee humble*? Be assured, that one *powerful Ray of divine Grace* will make thee more *humbly and holy*, than poring upon thy *Corruptions*, for twenty Years together! God gives us a *Sight of them to humble us*; but this will not *cleanse us*. Dream not therefore of any *Necessity* for thy continuing a *Leper*.—*Christ came on purpose to "make an End of Sin, and to bring in*

(a) Ephes. ii. 22. (b) St. John xv. 4—7. 1 St. John i. 3. (c) Ephes. iii. 17. (d) St. John i. 16: (e) 2 Cor. xiii. 14. (f) St. Luke xvii. 21. (g) Rom. xiv. 17. (h) Ephes. iii. 19. (i) Ch. iv. 22.—24.

in everlasting Righteousness." (a) He is now willing and able to cleanse thee of thy Leprosy ! (b) Therefore oppose not thy Unbelief to his Will or Power ! Be not faithless, but believing : (c) — *All Things are possible to him that believeth* (d) Believe therefore ; and the Victory is thine ! (e) Take heed, Believer, lest thy Unbelief prevent many mighty Works from being wrought in thy Soul ! (f) However, be strictly careful, that thy Faith be of the right Kind ; — *Faith of the operation of God* ; (g) *working by Love*, (h) and bringing forth all the Fruits of Righteousness ; for thou art called to be filled with them. (i) Moreover pray earnestly, that the Love of God may be shed abroad in thy Heart by the Holy Ghost ; (k) and that thou mayest love Him, with thy whole Heart, and Soul, and Mind, and Strength (l) ; and that thou mayest be armed with the whole Armour of God ; and then fear not but Satan and all his Host will fly before thee ! " Be thou only thus strong in the Lord, and in the Power of his Might (m)." But let not the great Apostle of the Gentiles prove a stumbling-block to thee ! He was no more set for thy Fall, than his great Master. Both indeed have unhappily proved so to many : But it was entirely their own Fault : And therefore, I intreat, that thou wouldst not increase the Number !

Do not say, that " the Apostle Paul, even after " he had gloriously preached Christ for above " twenty Years, was, by his own Confession, — " Wretched, and Carnal, and sold under Sin (n) : " And

(a) Dan. ix. 24. (b) St. Matth. viii. 2, 3. (c) St. John xx. 27. (d) St. Mark ix. 23. (e) 1 St. John v. 4. (f) St. Matth. xiii. 58. (g) Col. ii. 12. (h) Gal. v. 6. (i) Phil. i. 11. (j) Rom. v. 5. (k) St. Mark xii. 30. (l) Eph. vi. 10—18. (m) Rom. vii. 14, 24.

“ And then conclude, that it would be *Folly* and
 “ *Presumption* in thee, to expect to be less wretch-
 “ ed, less carnal, or less sold under Sin.”

This *wretched Logic*, which it is to be feared has ruined Thousands of Souls, will but hold thee faster in the *Chain* of thy *Sins* ; and consequently keep thee much longer out of the *glorious Liberty of the Children of God* ! It has indeed the *Authority* of the great *St. Austin* ; but what Pity is it, that he ever altered his *first Thoughts* ! For after his Mind was *heated* (or as the learned *Dr. Whitby* expresses it, after it was *soured*) by the *Pelagian Controversy*, his Sentiments were all changed for the worse (a). Before this *fatal Period*, he *expressly* and *frequently* says, that the *Apostle* was only describing “ a Man under the Law, before Grace.” And elsewhere he thus mention his Opinion,—
 “ The *Apostle* seems to me in that Place to have
 “ taken upon himself, the Person of one, who was
 “ under the Law (b).—Of the same Sentiments appear all the *Fathers* before *St. Austin* ; and all
 “ the *Greek Commentators* (c).” And happy had it been for the World, had *St. Austin* never been provoked to change his Opinion ! Since, as the
 it

(a) Post autem Animum erga *Pelagianos* acerbatum, omnia in pejus, pro more mutavit.

(b) Describitur Homo sub Lege positus ante Gratiam. —*Liber expos. quat. propos. ex Epist. ad Rom* — Quo loco videtur mihi *Apostolus* transfigurasse in se Hominem sub Lege positum — *Ad Simplic. Mediol. Lib. I.*

(c) Est porro insuper notandum Patres omnes ante *Augustinum* existimasse *Apostolum Paulum* à commatte saltem decimo quarto hæc scripsisse, non de seipso jam ! renato sit *Commentatores Græci* omnes.

same learned Dr. *Whitby* observes, "it gave Occasion to the perverting the plain Sense of the *Apostle* (a)."

However, our ingenious Author "esteems it as a Proof that the *Apostle* was there speaking of himself; because he mentions himself *Thirty-eight Times*." Let us therefore examine, whether the *Number of Times*, can prove this *javourite Point*.

For supposing St. *Paul* had repeated these Words, "*through my Lye* (b)"—even *forty Times*, instead of *Thirty eight*;—would our ingenious Author have concluded, that the *Apostle* really meant a *Lye of his own*? Or suppose, that St. *James* had as often said — therewith (that is, with the *Tongue*) "*curse we Men* (c)," would this be any *Proof*, that he designed to include himself? Or if St. *Peter* had said *fifty Times* (d),—"when we walked in abominable *Idolatrics*,"—yet, who would have concluded from thence, that he had himself been an *abominable Idolater*?—And lastly, suppose that our holy Lord had, even *five hundred Times*, called the *Bread*, his *Body*, and the *Wine* his *Blood*; would this in the Opinion of our Author, have been any *Proof of Transubstantiation*? I durst say it would not. Therefore the mere *Repetition* of a Word or Sentence can neither help us to the *true Meaning*, nor make the least *Alteration* in it.

How

(a) See the learned Dr's *Strictione Patrum*, and his *Commentary* in loc.

(b) Rom. iii. 7.

(c) St James iii. 9.

(d) St Pet. iv. .,

However, this learned Writer thinks he has found a *Demonstration*, from the viiith of the *Romans* Verse 2, that St, Paul did certainly speak of *himself* in those Parts of the *seventh Chapter*.— Let us view it: “ *The Law of the Spirit of Life in Christ Jesus,* ” says the Apostle, “ *hath made me free from the Law of Sin and Death,* ” Rom. viii. 2. This, it seems, is a *Demonstration*, that this very Apostle was *then carnal* and *sold under Sin* !

How *differently* does the *same Demonstration* affect *different Persons* ? I have always taken this *Verse* as a *plain Demonstration* of just the *Contrary* ! And that I may not be thought *singular* in it ; I shall mention the Sentiments of a truly learned and pious *Divine*, who must be esteemed (at least in the present Case) to be a *very unprejudiced Judge*.—

“ To suppose,” says the late Reverend Dr Doddridge “ the *Apostle* speaks all these Things “ of *himself*, as the *confirmed Christian* that he *really* “ was when he wrote this *Epistle* is not only *foreign*, “ but *contrary* to the *whole Scope* of his Discourse, “ as well as to what is *expressly asserted*, Ch. viii. “ 2. (a). ”

Let us next proceed to what our learned Author tells us, concerning *imputed Righteousness*.

“ *This*, he affirms, the *Apostle* has not scrupled to mention *eleven Times* in one Chapter *Rom. iv.* ” They, who can discover *imput:d Righteousness* mentioned *eleven Times* in that Chapter, have, I

B

must.

(a) *Family-Expositor*, on *Rom. vii. 7. Note a.*

must confess, a superior *Eye-sight* to mine—I can only find in *that Chapter*, the *Apostle* speaking, *six or seven Times*, of *Faith imputed for Righteousness*;—that is, *Faith imputed or reckoned as the Mean or Instrument of Justification*, as our own *Church* expresses it in her *Hymn* (*a*); because *by, or through Faith*, we are *justified* (*b*); that is, *by, or through Faith*, we embrace the *pardoning Love of God*. And therefore, when *St Paul* varies his *Phrase*, in this *Chapter*; and mentions—“*God imputing Righteousness*,” Verse 6. and “*that Righteousness might be imputed unto them [the Gentiles]*” also;” Verse 11.—what can the *Apostle* mean, (if we suppose he talks *consistently*) but that “*God justifies or pardons a Sinner through Faith?*” There being no other *Way of Justification* for *Jew or Gentile*. Thus is the *Apostle* quite *consistent* and altogether of a *Piece*: Nor is *imputed Righteousness* (in our learned *Author's Sense*) so much as *once* mentioned in the *whole Chapter*!

But let us, in the last Place, take Notice of this Gentleman's *Criticism* on the Particle *ἐν* (*c*), in *St Peter's second Epistle*, Chap. i. Verse 1. and which he insists should have been translated—in.

In the first Place, he is too great a *Scholar* not to know, that the *Greek Particle ἐν*, (like the *Hebrew Beth*, to which it answers) has *various Acceptations*; and therefore it does not *necessarily* signify—in.—However, let it be translated—in; and let

(a) Part. II, p. 258, 259.

(b) Rom. v. 1.

(c) It is indeed in the *Piece ἐν*: But this is a Mistake of the Printer.

the Sentence be thus rendered,—“Faith in the Righteousness of our God and Saviour ;”—yet it will not afford the least Encouragement to the *Unrighteous*, (whilst they live *unrighteously*) to rely upon *imputed Righteousness* ! For what is *Faith* in that *Righteousness of our God and Saviour* ;—but *Faith* in that *Justification*, which *Christ*, by his *Blood* has purchased for us ; and which, by *Faith*, we receive from God ? And what is this, but *St Paul's Justification by Faith* !—And is it any wonder, that *St Peter* should agree with him ?

Believer, if thou hast any true Value for thy Soul, take heed of what is commonly called, *imputed Righteousness* !—Be assured that neither *St Peter*, nor *St Paul*, ever preached it. For can'st thou imagine, whilst *St Paul* bids thee,—“ to work out thine own Salvation with Fear and Trembling ; to deny ungodliness and worldly Lusts ; and to live soberly, and righteously, and godly in this present World (a).” Can'st thou imagine he should tell thee,—“ thou need not do either : For *Christ* has done all !”—Or when *St Peter* commands thee,—“ to give Diligence to make thy Calling and Election sure : Nay, to give all Diligence, to add one Grace to another ; and even to abound in them (b) ;”—can'st thou get leave of thyself to suppose,—that he would teach thee,—that nothing was necessary for thee to do ; but only to plead the Obedience of *Christ*, who had already performed the whole for thee ?” Therefore let me advise thee if thou art a Stranger to the convincing Power of the Spirit

(a) Philip. ii. 12, Titus ii. 12.

(b) 2 Pet. i. 5, 10.

Spirit,—seek for that Holy Spirit, through *Christ*, to work powerful Convictions in thy *Heart*;—to apply the *atoning Blood* to thy guilty Conscience;—to seal up the *pardoning Love* of God to thy Soul, by a *divine Faith*;—to make thee a *new Creature in Christ Jesus*, and to enable thee to “be
 “ filled with all the *Fruits of righteousness* which are
 “ by *Jesus Christ* unto the *Glory and Praise* of
 “ *God* (a).”

Thus, Believer may Thou and I “ grow in
 “ *Grace, and in the Knowledge of our Lord and*
 “ *Saviour Jesus Christ* (b) !” May we take up our
 “ *Cross daily, and follow Christ* (c) !” May we for-
 get, with the great Apostle St Paul, “ *those Things,*
 “ *which are behind, and reach forth those Things,*
 “ *which are before; and press toward the Mark,*
 “ *for the Prize of the high Calling of God in Christ*
 “ *Jesus* (d) !” May we thus, through the all-
 powerful Assistance of the *Holy Spirit*, be ena-
 bled to “ *fight the good Fight of Faith* :”—and
 then, through the *alone Merits and Mediation* of
 the *Lord Jesus*, may we “ *lay hold on eternal Life*
 “ (e) !” And may the *divine Blessings* be the Por-
 tion of every serious Reader, for the Sake of Him,
 who “ *tasted Death for every One* (f) :” And
 therefore to Him, with *Father and Holy Spirit*,
 be ascribed all *Honour, Praise, Power, Might,*
Majesty and Dominion, both now and forever.
Amen (g) !”

(a) Phil. i. 11.

(b) 2 St Pet. iii. 18.

(c) St Luke ix. 23.

(d) Phil. iii. 13-14.

(e) 1 Tim. vi. 12.

(f) Heb. ii. 9.

(g) Rev. i. 5. 6. Ch. v. 12, 13. Ch. vii. 10.

